

BANNER

VOL. II.

SAN FRANCISCO, SUNDAY, OCTOBER 11, 1868.

NO. 40.

LITERARY.

A POEM FROM ROBERT BURNS.

IMPROVISED BY MISS LIZZIE DOTEN.

[We republish this fine poem from the spirit world, at the request of one of our readers.]

GUIDE FRIENDS:

I will na' weave my rhymes to-night
In winsome measure,
Or strive your fancies to delight
Wi' songs o' pleasure.
But gin' ye hae na' heard too much
O' solemn preaching,
I'll gie ye just another touch
O' useful teaching.

But, altho', when ye hear my verse,
Ye may be thinking
That I hae sunk frae bad to worse,
And still am sinking;
But though I seem to fa' from grace,
In man's opinion,
Auld Ronnie na' yet see my face
In his dominion.

An unco' change will come ere lang,
O'er al' your dreamin',
And ye shall see that right and wrang
Are much in mearin';
Man shall na' langer porjure love,
Nor think him reason;
Ancient the mighty King above,
To use his reason.

Ay, love and nature frae the first,
Hae been insevered,
And man, frae Adam, will be cursed,
Till he's converted;
For Nature will avenge her cause
On ilka creature,
Who will na' take her wi' her laws,
For guide and teacher.

Auld Custom is a sleekit' saint,
And see is fashion;
And bath will watch till sinners faint,
To lay the reins on;
Men follow them wi' an accord,
Led by their noses,
Because they cry, "Thus saith the Lord—
The God o' Moses."

The time will come when man will ken
God's word far better,
He'll live mair in the spirit than
Less in the letter;
And that which man ance called impure,
Through partial seeing,
He'll find for it bath cause and cure,
In his ain being.

Man needs a gae to auld lang syne
For truth and reason,
For if he seeks, he sure will find
Truth close beside him.
Each gowan's a' ordained o' grace
To be his teacher,
And ilka faddist's weaver's face,
Is his ain teacher.

Man was na' born a child o' hell
Frae his creation;
The love that made him will itself
Be his salvation;
Each child that's born o' perfect love,
Can be mair than a saint;
Love is his warrant far above
For guid behavior.

His mither may be high or low,
A Miss or Madam,
The God within him will outgrow
The sin o' Adam;
His only bed may be the earth,
His hame a' shalms in it;
It will na' change his real worth,
Or inward feelin'.

Though born beneath the Church's ban,
Or man's displeasure,
He will na' be the less a man
In mind or measure;
God's image stands upon his brow,
In his defender,
And makes him a' hae it now—
"Guid legal tender."

But ilka child that's born o' hate—
However lawful—
Will be the victim, soon or late,
To passion's awful;
Will hie himsel' o'er the ways o' life,
Wi' friends scarce any;
And in the dour's world's angry strife,
Find fae full many.

The Power aboon, sae kind and guid,
Who ever's merciful,
Will gie to men, when'er they need,
A John or Jesus;
The God o' Adam na' cause
His love to vary,
Nor need he change creation's laws,
To form a Mary.

Man's sympathies must largely share
In what is human,
And he'll love the truth the mair,
That's borne o' woman;
The De'il himsel', at last through love,
Will be converted,
And, reckoned wi' the saints above,
Leave hell deserted.

The One who laid Creation's plan
Knows how to end it,
Nor need He ca' a man
To help him mend it.
Then, syne, "This being is your friend,
And man your brother,
Gae on rejoicing to the end,
Wi' ane another."

* If. † Perhaps. ‡ Very great. § Against. ¶ Every. ¶ Cunning. ** Daisy. †† Each tottering child. †† Humble cot. †‡ Walk crazily. §§ Contrary. ¶¶ Referring to the dogma of the Immaculate Conception. ¶¶ Since.

Mrs. Jane G. Swisshelm prefaces a biographical notice of one of her friends with this remark: "Would not this world be a better world if the Press gave more space to the record of virtue, and less to that of vice? If, instead of police reports, the sayings and doings of the vicious and depraved, our papers brought us accounts of good deeds done, good words spoken, good lives lived, and good hopes of better words and deeds, and lives in the great future, would they not furnish a better aliment to the soul, while the body is refreshed by the morning and evening meals? I think the answer is 'Yes,' and that we might as well hope to form healthy bodies by eating decayed food, as healthy souls by feeding on the garbage of crime."

THE ONLY REAL SUPERIORITY OF MAN OVER MAN IS IN UNDERSTANDING AND KNOWLEDGE, AND THOSE WHO POSSESS THE BEST UNDERSTANDING, AND SHOW THE MOST IRREPROACHABLE CONDUCT—NO MATTER WHAT THEIR STATION IN LIFE—ARE THE MOST RESPECTABLE PEOPLE, AFTER ALL.

Mrs. Stanton says, "If we reason from all man's failures for the last six thousand years, it is fair to say, that the act of governing is not one of the manly accomplishments of man, hence we propose to govern ourselves." A fair hit.

REASON FOR THANKS.—An Irish monk once called on his superior to thank God that he had placed death at the end of life instead of in the middle.

COMMUNICATIONS.

THE PHILOSOPHY OF MAGIC.

THEURGY—(CONTINUED.)

Deification was believed by the ancients to be the ultimate of human progress. The spirit of man, having graduated with honor through the four elementary spheres, and the seven angelic spheres, was prepared for its apotheosis. There were three spheres of the Gods, through which the soul had to pass before it could attain to the "fullness of the Godhead." As, in the other spheres, the spirit had to prepare itself for further exaltation by a sojourn on earth, so, in the spheres of the Gods, it had to become flesh and dwell with men. Plato, Æsculapius, Pythagoras, Jesus, Apollonius, and others, were considered as Gods incarnate, and as having had extraordinary births, proper for such extraordinary beings. Having reached this high estate, a fall therefrom subjected the unfortunate spirit to the greatest debasement—to a place among the elementary spheres, from which they had again to graduate by the slow process of meritorious action. The Christian legend of the Devil and his fallen angels is an offspring of this idea, which, however lacks the comforting assurance of hope for his Satanic Majesty, which was contained in the original idea.

The Gods incarnate were known by their wonderful power, which transcended the efforts of ordinary mortals. The power to heal the sick by the laying on of hands; appearing simultaneously in two places, as was said of Pythagoras—and which power S. B. Brittan claims to possess; and the power to rise in the air, like Habbakkuk and Philip. Respecting this power—to float in the air—the following, from Chambers' Encyclopedia, cannot fail to be interesting:

"Rising in the Air"—the name of a belief prevalent in the middle ages, that the bodies of holy persons were sometimes lifted up and suspended in the air during the continuance of a religious ecstasy. Calmet states, in his work on Apparitions, that this singular phenomenon might be produced by the fervor of the Holy Spirit; by the ministry of good angels; or by a miraculous favor of God, who desired thus to honor his servants in the eyes of men. Numerous instances are recorded in the *Acta Sanctorum*. St. Philip of Neri, in his religious ecstasies, was elevated in the air, sometimes to the height of several yards, almost to the ceiling of the room, and this quite involuntarily. He tried in vain to hide it from the knowledge of those present for fear of attracting their admiration. St. Ignace de Loyola was sometimes raised up from the ground to a height of two feet, while his body shone like light. Sir Robert de Palentin rose also from the ground sometimes, to the great astonishment of his disciples and assistants. In the life of St. Dunstan, it is stated that, a little time before his death, as he was going up stairs to his apartment, accompanied by several persons, he was observed to rise from the ground; and as all present were astonished at the circumstance, he took occasion to speak of his approaching death. In a recent biography of Girolamo Savonarola, it is also stated that, while that martyr was in prison, shortly before his execution, he was observed once, while in prayer, raised from the ground, and was seen distinctly suspended in the air for a short period. These relations account for the frequency with which representations of saints are exhibited in an aerial position, in medieval paintings and works of art. This belief falls in with one of the alleged phenomena of modern Spiritualism.

Clairvoyance was another of the signs of Deific origin; by it Jesus established his Messiahship with the woman of Samaria, and with Nathanael the "Israelite indeed." Apollonius of Tyana had this power; at the moment when Domitian the tyrant was cut off at Rome, he is said to have made a sudden pause in the midst of a public disputation at Ephesus, and, changing his tone, to have exclaimed, "Well done, Stephen! take heart; kill the tyrant; kill him!" and then, after a short pause, to have added, "The tyrant is dead; he is killed this very hour." Apollonius has been regarded as the rival of Jesus for Divine honors, the marvels related of each being equally great and truthful.

By such men, in every age, the current of public opinion has been directed; they were leaders, who commanded by virtue of their greatness. Mohammed is also a good example; but he was not famous for signs and miracles, though he was none the less a master, with equal claims for deification with those who had preceded him. Paul went to the third division of the spiritual spheres; Mohammed journeyed through the seven angelic spheres, but was not so wise as Paul, who would not tell what he saw; Mohammed very foolishly told a tale almost too incredible for his very credulous followers.

To these very holy men of God mankind owe most of their wars and dissensions. The followers of each do God good service by cutting the throats of unbelievers; desiring rather to serve God than to benefit man.

Stigmatization, or the power to produce marks and symbols on their persons, was another of the signs of Divine power, and certainly is one of the most remarkable examples of the power of the mind over the body. A lively imagination has been known to cause inflammation and ulceration on the parts subject to the imaginative fancy. St. Francis of Assisi is a good example of this power, who duplicated in himself the life of Jesus, even

to the crucifixion, at least in imagination. But so great was the power of his imagination, that, after a vision of an angel bearing the crucifix, he felt pains through his system, succeeded by ulcerated wounds; these were regarded by him and others as the *stigmata*, or marks of the passion of Christ. In modern times, this power is turned to better account, in conjunction with the power of clairvoyance; men like Charles H. Foster can make writing appear on their arms, which has already by clairvoyant perception had a place in their minds. We do not, now-a-days, suppose such men to be Divine, or even examples of good morals, but know that they are often the contrary. While engaged in ministering to the holiest of human affections, they have been known to prostitute themselves to the most debasing of human actions. It is almost blasphemous to attribute even spiritual power, much more that of God, to men and women utterly destitute of sound principles and moral pride.

J. W. MACKIE.

Abraham James, the Medium, and His Oil Wells.

Hardly a year since, Pleasantville, nestling upon the level of a mountainous district, some seven miles from the coast, was a place of no great importance, a quiet, and so retired from the busy, bustling competitions of the outside world.

But friend James, under the direction of his spirit-guides, located an oil well on these highlands, very contrary to the ordinary method of procedure, and, drilling, the enterprise proved a grand success. Doubting, tremulous, and perhaps envious souls, had prophesied otherwise. But spirits belonging to the wisdom-circles of the Summer Land, understood their business. The spiritual must have a foundation in the material. To the unselfish are to be given great treasures for wise uses in the future. This was named by the spirits, "Harmonial Oil Well, No. 1." The sharpness of the well was such, that it was able to continue to yield about one hundred barrels per day, and oil is now selling from the tanks in a crude state, from \$4.75 to \$5 per barrel. We confess to no serious objection to the "saints inheriting the earth, or at least enough of it to make themselves comfortable."

Since our arrival, Harmonial Oil Well, No. 2, put down by Mr. James, has been finished, tubed, and is now in full operation. It is estimated to be yielding some two hundred barrels per day. Harsh and unkind spirits, however, are endeavoring to commence throwing up its treasured wealth. The work on his other wells is progressing rapidly. Yesterday's *Titusville Morning Herald* says, "The Harmonial Well, No. 2, owned by Mr. A. James, and located on the Harmonial Range, Pleasantville, was struck and commenced flowing yesterday afternoon. It is producing largely, and bids fair to be the largest flowing well in the vicinity." Stranger and sojourner in this community for a few days, it is amusing to hear the comments concerning this vast oil well, and those prominently engaged therein. Among other sayings, these are common: "Why, James never fails." "He's lucky—lucky every time." "There must be something in this second sight, or clairvoyance, that Spiritualists tell so much about." Whenever he purchases lands or makes a location preparatory for work, skeptics and churchmen are certain to push forward, securing locations as near to his as possible. This demonstrates their faith in his good judgment, if not in his Spiritualism. We confess to a reasonable gratification in seeing a worthy man and remarkable medium like friend James, once treading the pathway of poverty, with some to call him dreamy and visionary, and others to maliciously impugn his motives, now walking with firm step along the thoroughfare of prosperity, reaping rich harvests of success, and all because faithful to his convictions of right, and true to the counsels of his heavenly teachers.—*Banner of Light.*

GIVE THE UNREGENERATE A SHOW.—We gathered from Mr. Eagan last Sunday evening, that he does not approve of concerts on the Sabbath, nor even of lectures on that day on science and art. This gentleman's sermon might have been heard by three hundred people. In the four thousand places in which whiskey is sold in this city, were at that very hour probably gathered twelve thousand, (a very moderate estimate,) who do not naturally take to churches. We ask the reverend gentleman, in terms gentle, if he does not think a portion of this number might not be attracted from seven-up and beer guzzling by an interesting lecture, or a concert, or even the charms of music expressed in an opera; and if, in case of such attraction, that with them there might not be an influence exerted leading to some little degree of elevation. Churches and sermons say we, for those who like them; but no condemnation of other means, perhaps quite as potent in elevating humanity as Mr. Eagan's sermons.—*Dramatic Review.*

RETIRING FROM THE CHURCH.—The Rev. J. W. Calcraft, late rector of Grace Church, Galesburg, Illinois, has formally withdrawn from the ministry and communion of the Protestant Episcopal Church. His letter to Bishop McVine declares that his reasons for taking this step are to be found in the tenets of the Church, which he holds to be in opposition to the power of remission of sins, and attribute to the rite of baptism a saving efficacy. These tenets, Mr. Calcraft believes, so far from being a matter of becoming through the sacredness of ritualism, the vital and essential faith of the Church, and as he sees no hope of effecting a change within its pale, he chooses to withdraw from its communion.

FEMALE DOCTORS NO NEW THING.—At Zurich University, the other day, a Russian lady received the degree and diploma of Medical Doctor; and Prof. Rose, who made an address on the occasion, reminded his hearers that a woman took the degree of Doctor of Physic over fifty years ago in Switzerland. At the same time it may be observed that the Abyssinians could show a priority in the matter of female physicians over both the Swiss and ourselves; for the famous present Theodore, a woman of noble birth, was famous as a doctor and a compounder of certain simples.

CHARACTER IS WHAT A MAN ESSENTIALLY IS. Reputation is what the world thinks he is.

The Baptist Bible.

All nations have their Bibles, and to believing souls, whether Mahometan, Mormon, or Christian, they are very sacred. Our Bible is a proper handy book, being used to prove war or peace, polygamy or monogamy, slavery or anti-slavery, universal salvation, eternal damnation, annihilation, baptism by sprinkling, pouring, immersion, &c.

The Douay Version, used by the Catholics, has seventy-six books. The Protestant Version, translated under the sanction of his Majesty, King James, has sixty-six books. Luther's Bible omits the Epistle of James and the Revelations of John. A. J. Davis makes further omissions in that recently published Bible, the "Arabian," and substitutes other sacred books and sundry sayings of "saints." The Baptists, long tinkering up the old book, have at length given us a new and very excellent *Baptist Bible*. See the following specimens:

"But when he saw many of the Pharisees and Sadducees coming to see him, he said to them: John sought to hinder him, saying: I have need to be immersed by thee, and dost thou come to me? And Jesus, answering, said to him: Suffer it now; for thus it becomes us to fulfill all righteousness. Then he suffered him. And Jesus, when he was immersed, went up straightway from the water; and, lo! the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon him. And lo! a voice out of the heaven, saying: This is my beloved Son, in whom I am well pleased."

It is strange that some wicked wags compared the Bible to a woman's hair, that would bear twisting, turning and doing up into many forms and fashions.

Referring Jesus to John the Baptist—Jesus' baptismal influences to John's ablutions, we shall continue, regardless of the immersion translation of the Baptists, to preach the gospel and baptize men with the "Holy Ghost," *Holy Spirit*, or, what is the same thing most abused, with a most excellent and exalting spiritual influence, for which we are indebted to those immortals that have us in charge.—*Banner of Light.*

Ancient Ruins in Arizona.

A PARTY of surveyors in Arizona, engaged in exploring the country for railroad routes, have discovered some very extensive ruins upon the banks of the Little Colorado river. They extend along the river for many miles. Some of the walls of the buildings are yet to be seen, and are from ten to eight feet high. The streets may be traced for miles. The old irrigating canals and ditches are yet in a fair state of preservation and may be traced for many miles. The ground is strewn with broken crockery, of curious form.

Many of the buildings are built of hewn stone, and put up in a workmanlike manner. To all appearances, here once stood a city of many thousands of inhabitants. Who they were, or to what tribes they belonged, there is no record left to show. On the east bank are the ruins of a large structure or castle, covering several acres of land. Some of the walls are yet standing, to the height of twenty or thirty feet.

MARRIAGE AND DIVORCE.—The New York Times comes out in favor of reform in the laws of marriage, which it regards as responsible for a large part of the abuses charged against the divorce laws. The Times argues, that so long as the law regards a promise to marry, no matter how lightly made, as a solemn contract, and compels its fulfillment in cases where it would not drop of enforcing punishment to purchase a horse or a dog—and so long as clergymen and magistrates are allowed to marry any couple who present themselves, without inquiry or authority of any kind, divorces will continue to be abundant. Parties brought together in such ways cannot be expected to stay together long, if they have any regard for their own happiness.

METALS IN PROCESS OF FORMATION.—It is morally certain that gold, silver, copper, and other metals, are not the products of decomposition or deposition. Abandoned silver mines in Peru have been found rich in arborescent deposits of the metals on the walls of galleries unused for many years. A gold-bearing region, after having been cleaned of the precious metal, gives good results after the lapse of only a few years. So with copper. In the Siberian mines, the precious carbonate known as malachite, but the metal itself, in a state of almost absolute purity, is deposited on the walls, roofs, and floors of galleries run under the earth's surface. In some places it appears in masses, and in others in tree-like formation, with trunk and branches similar to a delicate moss.—*Japan Review.*

ANIMAL INTELLIGENCE.—A remarkably intelligent dog has quietly occupied the entry of the Town Hall, Swampscott, every Sunday since the building has been used for religious purposes. Yesterday, however, he made the hall reverberate with his howlings when Rev. Dr. Putnam asserted that man was the only animal gifted with soul—merely a traveler on earth, returning to the womb of the mother on the death of the body, while all other animals were soulless, residents of the earth, and death of the body their total annihilation.—*Boston Transcript.*

THE SOLAR ECLIPSE.—Dispatches were received from India on the 24th ult. in London from the gentlemen who were sent from the English Universities to make scientific observations on the total eclipse of the sun, which occurred on the 16th ult. These dispatches are dated at Calcutta, and are satisfactory in the highest degree. The sky was cloudless, and the phenomenon plainly visible throughout all India, except at Bombay, where a drizzling rain prevailed.

WOMAN'S RIGHTS IN PENNSYLVANIA.—By a clause in the recent Act to enforce order in licensed houses, it is made a penal offense to give or sell any person drink when requested not to do so by any female. The Commonwealth thus puts it in the power of the injured wife to cut off the supplies which are brutalizing her husband, and to close up the recalcitrant establishments which persist in disregarding her wishes.

FEMALE VOTERS.—We find the following in an English paper: "The overseers of Salford have placed twelve hundred and eighty women on the register of electors of the borough. Above five thousand women rate-payers have sent in claims to vote for the city of Manchester. At Alton, in Shropshire, the overseers have put the names of the female rate-payers as claimants of votes on the church door."

BIRDS ARE HELD SACRED IN JAPAN. Their slaughter is interdicted by the severest penalties. Protection of these favorite creatures has been made a provision in the recent treaty between that country and the United States.

Woman's Rights—Marriage.

"Of what use to a woman to vote, to write books, to study abstract sciences, to preach from the pulpits of the land, when she herself is a prey to the passions and daughters to be victims of the legalized prostitution which society calls marriage?"—*Radical*, p. 672.

It is refreshing to find an editor, neither too stupid to perceive, nor too cowardly to utter, so serious a truth on so vital a question. The advocates of woman's rights (all honor to them for what they have done and are doing) have as yet only begun to talk around the edges of the subject, and have only proposed, here and there, a patch or a plaster as a remedy for the evils of a system fundamentally false and corrupt. Every intelligent person is fully aware that under the "common law" woman is as completely a slave as was ever a negro on a Southern plantation. And what is the remedy for slavery? Abolition! Not that talk about the "abuses" of the system, and even legislative action guaranteeing certain privileges to the slave, may not be useful; but if so, only as agitative influences looking toward the entire uprooting of the system. Whatever legislation we have had, in various States of the Union, calculated to modify the practical working of the marriage system, is utterly inconsistent and only desirable as preparatory to the complete emancipation and individualization of woman.

And we have right here to meet the same objections, the same arguments, the same bigotry, that have been marshaled in defense of established and oppressive systems always and everywhere. The *danger of freedom* is the great bugbear to frighten the ignorant masses into compliance with the demands of conservatism and slavery. How few, even as late as this in the history of agitation, but look upon freedom with suspicion, if not with apprehension and alarm! As though the breaking of chains were the letting loose of demons—men and women safe to be allowed at large only when fettered with manacles forged by the tyrants of a sensual and barbarous age! Freedom is ever the herald of order, virtue, and human well-being; never the promoter of violence, lust, or injustice.

In this particular case, the question lies between the tendencies of woman's nature, aspirations, instincts, and the arbitrary dictation of legislators, who, to say nothing of the past, are not remarkable for purity of character or life, besides being necessarily ignorant on a subject so delicate and intricate. The only right of woman, about which it is not mockery and nonsense to talk, is the right to herself. As well might you have claimed for the slave on the plantation all the rights of citizenship, while acknowledging the rightfulness of his enslavement, as to demand for woman the right to vote, to admit to the legitimacy of her present position in the marriage relation. She has a right to vote, precisely the same right that man has; but it is only as a *free individual* that she has any rights at all. If she is not a woman having a right to an equal influence and power in the management of the affairs of state, judgment, and the arbitrary dictation of legislators, who, to say nothing of the past, are not remarkable for purity of character or life, besides being necessarily ignorant on a subject so delicate and intricate, I have demanded "abolition." And I trust no reader of *The Radical* will be so unreasonable as to object that I am opposed to dual relations, or that I am in favor of the inauguration of a general system of Mormonism, Shakerism, or Perfectionism. I have nothing to say of these systems, now and here, save to denounce them, so far as they are the same as the *abolition* of the popular marriage—that is, so far as they involve an infringement of woman's individuality, a recognition of her individuality amounting (as I use the term) to the abolition of each and all of these systems. Whatever can be found in the popular marriage or any other system consistent with woman's individuality, woman's nature, her own demands and defines it, woman's rights, must be accepted. In fact, the whole question involved is simply an appeal from one tribunal to another; from popular prejudice and usage, from ideas handed down from the dark ages, to the enlightened sentiment and developed nature of the woman of to-day. Kind divorces will continue to be abundant, if the legislator, though it must be admitted that man without her help has failed, and that her claim to a right to assist him cannot be denied without injustice, still insists upon the same old ideas, and that she has been so officiously and promptly assigned.—*Francis Barry, The Liberator.*

THE ART OF PRINTING.—The Hon. Newton Booth, in his Address at the opening of the late Fair of the Mechanics' Institute, delivered at the Pavilion, spoke as follows of the art of printing:

"The idea of printing is older than history or tradition. It is so natural and easy, it would be strange if the idea of the printed book had not been suggested to Adam, if he had known his letters, by his own footprints on the sand. Seals, used before the book of Job (possibly the oldest book in the world) was written, and seals, used for making impressions, contain the whole principle of printing. Bricks and tiles, covered with characters impressed upon the clay before it was burned, were common not only in Rome and Athens, but in Babylon and Nineveh. Wood engraving was brought into Europe from the East long before books were printed. The printing of playing-cards probably first suggested the printing of books, which was at first simply wood engraving, each page being printed upon a block with raised letters; then the letters were separated into wooden movable types; then metallic types were cast. Meantime the Arabs—by what processes of thought, by what slow stages of invention, I know not—had progressed from using the bark of plants, the papyrus of the Egyptian, to the manufacture of paper. The method of casting types in the invention of printing; when these were over to cast letters, the type was cast in a frame, and took the improvements of four hundred years to attain it. Nay, the press, showing newspapers daily over the land, and sending streams of knowledge to all lands, so that whoever is althist may come and drink, as inevitable was the succession of the ages when Job had written: 'It is turned as clay to the seal.'"

AN EIGHT-HOUR WOMAN.—An eight-hour-a-day man, going home the other day to his supper, found, to his utter astonishment, nothing to eat, and his industrious spouse arrayed in her best clothes on the front step, reading a novel. "How's this?" he exclaimed. "Where's my supper?" "I don't know," replied the wife; "I began to get breakfast at 8 o'clock this morning, and my eight hours end at 2 o'clock p. m."

